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AMERICAN MISSIONARY ASSOCIATION.

ANNIVERSARY IN BOSTON.

We give below the report of the meeting, as it appeared in the *Traveller*, omitting the statement of the Senior Secretary, it having been substantially given in the Report, in our last number, of the meeting, at the Cooper Institute, on the 9th ult. We regret that our space forbids a fuller detail of the admirable addresses, which gave character and interest to the meeting.

"The anniversary meeting of the American Missionary Association was held at the Tremont Temple to-day, May 30, at 11 o'clock, Rev. E. N. Kirk, D. D., presiding.

It was the largest meeting of the week thus far, the Temple being packed to its utmost capacity, and many being compelled to go away without obtaining admission at all.

The meeting was opened with prayer by Rev. Dr. Carruthers.

A hymn was then sung, commencing "Hail to the Lord's anointed."

The President made a few introductory remarks relative to the great work which had been done and which remained to be done in the South. Without going into the political questions presented by the subject, he said the day would be hailed with joy when the question of universal suffrage was settled in favor of the colored race.

It was proposed by this Association to

educate, elevate and Christianize the black race in our own country and throughout the world. The labor question had been settled satisfactorily, and it was now asserted that the negro had not the capacity for intellectual and moral improvement. This had been shown to be untrue, although it was no more than might be expected when we descended to the lowest class of men, as the whole influence of slavery had been to obliterate and destroy all moral feelings.

We had the testimony of teachers employed among the freedmen that the blacks had as much moral perception, and were making as much improvement, as could be expected. Upon every plantation there was at least one person that could read.

There were probably two hundred thousand who had learned to read since the great work of emancipation had been carried out, and of these one hundred thousand were organized into schools.

Rev. E. B. Webb, D. D., was introduced. He said the war was over, but the work of Christianity was just commencing. We might withdraw our swords, but we should send spelling books and Bibles to the front. The military might be disbanded, but the missionaries should organize.

It was also said that the colored race could not be educated beyond a certain

point, and that it was useless to attempt to do with them what was done with the whites, but the speaker contended that they were capable of any elevation that we could give them.

Rev. Horace James, the next speaker, gave some account of his personal observations at the South. He said the South had got to be renovated by Northern principles. There must be an infusion of Northern element throughout the South.

Much was to be done through personal influence. The war had done much to infuse this element into the South, but now that peace had come, other means were to be taken. It remained for such associations as this to do the work. God has given us success, and He will continue to do so if the Christian men of the North but do their duty.

One of the great means for good was the Freedmen's Bureau of which all had heard so much. Even the enemies of the Freedmen's Bureau admitted, that great good had been accomplished by it. But the Bureau was about to be abolished, and schools and education were the means which now must be relied upon. Education must be given to the blacks.

Whatever else we might give them would amount to nothing without education. The schools as they were now being carried forward were approaching the plantation system.

The speaker took occasion to deny some newspaper statements which had been made regarding him. He said he had never laid so much as a feather upon any colored man in North Carolina or anywhere else. He had not even so much as uttered an angry or harsh word towards a colored person.

In relation to a shooting affair in which he was said to have been the perpetrator, he remarked, that the shooting was done twenty-four hours before he knew or heard anything about it.

In relation to outrages upon Northern men he said he had seen nothing of the kind in North Carolina. He was as free

from danger in his North Carolina home as he would be in his Boston home.

The labor question had been settled, and it had been clearly demonstrated that the freedmen would work readily. The question as to their capability for improvement had also been set at rest, he thought.

He contended that the colored race had not disappointed us in a single particular. The South, he said, needed not so much reconstruction as construction. It needed to be made what it never was before.

Rev. George Whipple, the Secretary of the Association, read an abstract of the annual report, detailing the operations of the organization for the past year.

John B. Gough, the distinguished temperance advocate, was introduced as the friend of the oppressed, and received with great applause. He said he felt somewhat out of place there, because he had not facts to give them as the previous speakers had. He could only present his own views on the subject. He had read a very good suggestion in a city paper in reference to the anniversary meetings, which was that the speakers should say what they had to say and then sit down.

He should try and act on this suggestion and be brief. He had sometimes in the course of his lectures on another subject spoke of the oppressed, and it had been said by some: The lecture was very good but he had to bring in the everlasting nigger." So it must be "the everlasting nigger," he added, until we as a nation do him justice. God in his providence had thrown him in the path of this nation, and now what was to be done with him? Should we trample him under foot, or should we give him those rights which we do not deny the meanest immigrant?

The enemies of the negro were never to be suited with him. Had he not been patient under his oppression? They find fault with his ignorance and then burn

down his school-houses. He held that the colored man was capable of being elevated. All that we have to do is to help him to elevate himself. His color, for which he was not responsible, should not be a bar to his elevation. Those who wished to find fault with his color should go to the throne of God Almighty who had made him black. He should be helped to occupy the position of equality which belonged to him by right.

Mr. Gough related several amusing anecdotes to illustrate his views upon the subject, and closed with an earnest appeal in behalf of the object the association had in view.

The Doxology was sung, and the meeting closed with a benediction by Rev. Dr. Kirk."

MISSIONARY EXCERPTS NO. IV.

In another article the reader's attention is called to the *special* claims of this Association upon Christians on account of its distinctively *religious* character. Leaving others, who profess to prosecute the work,—indeed bidding them God-speed and wishing their numbers were greatly increased—mainly from philanthropic and patriotic motives, we think, for those who love, in sincerity and truth, our Lord Jesus Christ, and are trusting for salvation through faith in His name, we are showing "a more excellent way." In addition to the general principles, stated in that article, it may not be amiss to give some facts showing at once the necessity and the practical workings of the policy we adopt and recommend. For our Excerpts for this number we confine ourselves to letters, received at the Rooms within the compass of a single week, giving accounts of a widespread religious interest now in progress.

One of our teachers near Fortress Monroe writes, under date of June 1st:

"The Holy Spirit has been manifested among us, and it has been our high privilege to see many of our pupils seeking Jesus, and to speak, in willing ears, the glorious, ever new story of His death for us. As I listen from day to day to the out-gushing of their hearts in their rude and simple joy, I call to mind the words of the

hymn so expressive of full possession of Christ;

"I've found the pearl of greatest price,
My heart doth sing for joy,
And sing I *must*, for Christ is mine,
Christ shall my song employ."

Something like five hundred have united themselves with the various churches. While I fear much of this is excitement and will soon die out, I am yet rejoiced to believe that very many, whose lives give evidence of the change God has wrought in them, have passed from death unto life."

Our Missionary, at the same point, and of the same date, writes

"The special religious interest, of which I have before written you, still continues. Last night, at the Baptist Church, the prayer-meeting was deeply interesting. It was uncommonly quiet and solemn. Twenty-five knelt for prayers. At the close of the meeting, several candidates were examined for baptism. Several of them related interesting experiences, and the examination was as thorough and satisfactory as in many Northern Churches.

My Sabbath preaching tours are among the most interesting portions of my work. At the Whiting Farm the audience has increased, and there are tokens of the presence of the Holy Spirit. It cheers my heart to see how warmly the people welcome me. As soon as I ride into the yard and dismount, I am greeted with cordial hand-clasps, and blessings are showered upon me. We have a little Sabbath School before the morning service, which the children seem to enjoy very much. There are frequently some white people present, and I have already been invited to preach in the white church at Big Bethel.

Our afternoon services at the Downey Farm are also increasing in interest. Last Sunday there were about two hundred present. This audience is the most quiet and orderly of any colored audience I have seen in Virginia. Those faithful teachers, the Misses Stuart, have had a most excellent influence over the people in this respect. They have a flourishing Sabbath School of about one hundred and fifty members, and are doing a noble work. The young white man who knelt for prayers, of whom I wrote you last month, is now rejoicing in hope.

Returning from the Farms, I preach at Hampton in the evening. Last Sunday night we had an audience of six hundred or more. The aisles and doorways were crowded, and many stood at the windows outside. The usual attendance at prayer-meetings in the Baptist church is about four hundred.

The field all around us is white for the harvest. The Macedonian cries are loud and thrilling. "Come over and help us,"—"Send us a teacher," are borne on every breeze. It

is hard to refuse, yet we dare not ask you to answer these requests, for we know that your treasury is overburdened. Why will not the wealthy christians of the North make a special donation for this grand and growing work."

A teacher, at the Taylor Farm, near Norfolk, writes:

"I will give you an extract from a letter that one of my scholars, a girl about twenty-two years old, gave me to-day.

"O, my dear teachers, you have pointed me to the light; once I was blind, but now I see. Thank God's name he spoke peace to my poor soul. O! my dear teachers, I shall not forget you as long as I live. I knew that I had a soul to save, but I did not care about it until my teacher's influence caused me to look, and I saw that I was in the field of ruin. I will praise my God until I die, for he has done wonderful things for me."

Another one of my scholars who has been out at work for the last two months came home yesterday to tell me that the Lord had converted her soul."

Our teacher, at Evansville, Ind., writes:

"Nearly thirty have expressed hope in Jesus, and many more are among the anxious. Great tenderness is manifested by most of the older children in school; and a number have presented themselves as mourners. Among the converts are a few of my first pupils, seven years ago; and I trust the seed sown in faith and hope at that time, may now bring forth a hundred fold. If truly converted, I think they will be instruments of great good."

Our Superintendent at Norfolk writes, under date of June 7th.

On the last evening in May, we made a formal closing of our Night School,—although the actual closing was a week before, on account of the intense religious interest in all the churches. We had less than a dozen pupils, at each of the last five sessions. I hardly know what to think of this revival. There have been many seemingly sure conversions, but there is so much confusion and disorderly noise at their meetings, which are held daily and nightly in churches crowded almost to suffocation, that it hardly seems like "the work of the Spirit." Many of our school children are entertaining a hope in Christ; many more are seriously thinking of their soul's interest. For a week we were obliged to close our advanced school, on account of the intense feeling among the pupils. The noisier demonstrations are seemingly subsiding, and schools go on as usual, but the subdued expression upon many faces, the listless manner of our best pupils, and the vacant stare of formerly bright eyes, as the school exercises go forward, testify to the in-

fluence of something beyond and more powerful, than school books. It is to me an entirely new experience, but I trust the hand of the Lord is in it.

The two following letters are a part of the same history:

LEXINGTON, Va., May 31, 1866.

You will be glad to hear there is a great and I think earnest Revival going on among them. It arose spontaneously. On the death of a fine young fellow after but a few days illness—he had lived careless about his soul and died without any expressed hope—horror seemed to settle on the young people and they have been crying out ever since (about six weeks) What must I do? Our own young maid, a very intelligent girl, is I believe truly anxious, and comes to Miss B. and me with many an inquiry as to how she shall find Jesus. We have not been able to go to the meetings, which are fearfully crowded, the poor people having no proper place of any kind to worship in, and you will see that I am not fit for such scenes. We sympathize however and pray for them at home and occasionally share in the joy. About a week ago an old woman, notoriously wicked through her past life, paid her first visit to us, making a deep courtesy as she entered, and presenting us with two bowls of strawberries. Her face was radiant, and we soon drew from her willing lips that she had found the Lord, and he had pardoned her sins. On rising to leave us we offered our hands (Miss B. and I were alone) but she threw her old arms round us both at once, and pressing us close to each other, respectfully avoiding too close contact with herself, she broke out "Oh I love you, I do love you, I can't tell you how much, you're my angels." Last Monday, before we had finished breakfast, a young woman, one of the dullest and most uninteresting of our day scholars, broke in upon us crying out amidst laughter which she could not repress, "Miss S., Miss B., I'm come to tell you *I've found Jesus at last!* Oh, I never did have such a feeling before! I had been mourning and grieving three weeks, and just last night it seemed as if Jesus said to me 'Go in peace and sin no more.'" (she can't read, has been too dull to get

much beyond the alphabet). I couldn't sleep all night for joy, and when I got up this morning and looked out at the door, 'peared like everything was new! seemed just like I'd never seen the mountains nor the fields nor the sky before!" and she laughed again. I thought of Sarah's words, "God hath made me to laugh so that all who hear shall laugh with me."

A few hours later a young man, who has been regular at night school ever since we came, but the most hopeless, graceless-looking fellow there, came in asking for me. John has been my charge through the winter and I had felt compassionately drawn towards him perhaps from the very fact that *so very few* could or would. Some of the best blood of Virginia courses in his veins; he is almost white and his hair is perfectly straight, yet he is naturally evil-looking and repulsive. From his very infancy he has known no teacher but the *cowhide*; his master hired him invariably, because he was so bad, to the hardest man he could find, and always charged him not to spare the lash. At last John grew such a demon (he told me himself) that very few dared undertake to whip him.

Freedom came to this poor wild being with the fall of Richmond, and the first kindness he had ever known with the opening of our schools. How often have I watched poor John's face and as I marked his eager desire to learn and his delight at getting from the Primer to the First Reader, have I said to myself, "There is mercy yet in store for that poor fellow." Some weeks ago I said to him as he was leaving night school, "John, I want to see you a Christian before I leave Lexington." He laughed and said, "Then you'll have to stay a good while." This same John it was that came in on Monday last with a bright face almost handsome, holding out his hand for the first time to me and saying quietly but joyfully, "I'm come to tell you that I've found Jesus!" "Why, John," I said, "that's good news" (I knew he was 'a 'mourner') "where did you find him?" "At the meeting, last night." "Don't you think you could have found him anywhere else?" "Oh, yes, I might have found him *anywhere*, but I happened to be there." "What did he do for you, John?"

"He pardoned all my sins, *and I had a heap on 'em*—I believe I was the worst fellow in Lexington. It was mighty hard work getting rid of my sins, but they're all gone now." "Why, John, did you take your sins away?" "No *ma'am*, it was Jesus took them away, but for Him I'd have been working away yet, and all for no good. It seemed so hard before to believe, and now it seems so simple, I can't think why I didn't believe sooner. However I determined *I'd die praying* and if I didn't get peace, any way the prayers wouldn't do me no harm." "Ah, John, when people come to *that* determination they are not far from Jesus." "That's so, *ma'am*. Oh, if I'd only known how good it was to get religion, I'd have got religion when I was a boy! Seemed like I was never going to find Jesus, but He was the *dearest thing ever I knowed when I did find him!*"

NORFOLK, Va., June 9, 1866.

Dear Sir—Miss D. and myself thought a letter due you explanatory of our reason for closing school for a few days, last month. The following will explain itself.

In a little out of the way colored church a revival commenced about two weeks ago. We thought very little about it as the colored people are so emotional that they get very happy at most of their regular meetings. Four or five of the teachers have been in the habit of holding a school in the chapel Sunday noons. On the Sunday of the second week we went as usual and found it well crowded with mourners, and young converts.

As we went in, such a strange weird scene as I beheld never met my eyes before. At the altar were about a dozen men of all shades, sizes and forms. Some were ragged, and so dirty that their appearance was wild in the extreme. They were holding each other by the hand, and singing some of their old plantation songs, and as they sung kept time with their bodies. Sometimes their voices would be low, and plaintive, and then they would break out into the most unearthly sounds so that it was almost difficult to believe yourself in a christian church.

Down one aisle came rolling a man in

such terrible agony because of his wickedness. In another part of the church were men and women jumping up and down, throwing up their hands, screaming "Glory to God. Oh what a Savior I have found!"

We stayed about an hour and then went home, as we could have no school that day.

Monday morning we commenced our school as usual. I took my class into recitation room, and as they passed noticed that some of the scholars were looking more subdued than usual, and so talked to them on religious topics before commencing the exercises for the day.

Heard the first class, and called the second and conducted it in the customary manner. The lesson was about a little boy who was adopted by some kind people, and who was so broken down by exposure that he did not live long with his adopted parents. The two lines, "Jesus can make a dying bed, Feel soft as downy pillows are," were in one of the verses, and a description of his death-bed.

The scholar who was reading was hardly through the verse, when one of the girls commenced sobbing and crying for mercy. She was not one who had been sober, on the contrary seemed very gay that morning. It seemed indeed as if the Spirit had come upon the scholars, for in a half-hour's time more than half of my scholars were crying, "Mercy, mercy," and "Save me, Lord; Oh, save my soul." I talked with them awhile, and went to Miss D. to know what I was to do. We concluded it was best to have a prayer meeting right there. Miss D. gave her scholars permission to go into my room, and nearly all the scholars rushed into the room, down upon their knees they went, praying to be saved.

One of the largest boys was in such agony that he rolled about and could hardly speak. After two days hard struggling, he came out bright and happy, and hardly seemed able to express his great admiration and love for the God who had done so much for him.

The cries of the scholars attracted outsiders, and many of their companions came in to look on, and they in their turn were converted.

You can judge somewhat of Miss D. and

my feelings, when we saw our scholars so completely under the influence of what seemed to be the converting power of the Spirit; though of some I have no doubt it was but the result of their sympathies being excited.

By eleven o'clock we had over fifty of our scholars and outsiders pleading for forgiveness. We sent for a minister, and for a long time none came; and when they did come they seemed struck with amazement. I could think of nothing but the revival in Ireland. As I went around I would find one almost senseless, and another would throw himself about like a maniac.

We were the only ones who had any influence in composing them, and I was really afraid to say much for fear I should not say the right thing.

That morning some half-a-dozen came out bright and happy, and still continue to be so. They did not shout, but went about as if the "angel of peace" had indeed visited them.

The next morning Mr. P. said we had better try to have our usual exercises at school. We might as well have told the wind not to blow; as we could not control the effects of the preceding day at all.

We held another prayer meeting that morning. It would do you good to hear the children talk who feel that they have found the Savior, which they do quite intelligently. The children all run to us for support and sympathy, and we realize in a measure our great responsibility, and pray for grace to direct them aright in the new life we hope they have chosen.

Trusting you will see sufficient reason for closing our school for a few days to enable the children to attend meetings, we submit the case to you, and ask your prayers that we may be faithful to those under our charge.

These extracts and letters, and the phenomenal facts of which they give account, must excite both anxious and earnest interest and inquiry in every christian mind and heart. Concerning them it certainly seems no gratuitous assumption that there is here an imperative demand for *religious* teachers, to guide and

instruct those so deeply moved. The admission, that much of it is mere excitement and sympathy, only makes the demand for such guidance and instruction all the more imperative. If with religion, our teachers feel so much at a loss, as one expresses it, fearing that they "shall not speak the right word," how impotent must they be, in the presence of such demonstrations, who have never "tasted that the Lord is gracious," and have no personal experience in such matters. Can Christians wisely and consistently entrust their gifts for the Freedmen to such, however well qualified in every other particular? It seems to us that the question both answers itself, and contains, in a nut-shell, the whole argument. As such we commend it to their prayerful consideration and cheerfully await their verdict, and abide the result.

TEACHERS ; THEIR QUALIFICATIONS AND SUPPORT.

The great necessity of our work is the divine guidance and blessing. Its difficulties and obstacles, so numerous and serious, render us hopeless of success only as God's hand is ready to help. "Except the Lord build the house they labor in vain that build it."

Subordinate to this, our two greatest wants are well qualified, earnest, *christian* teachers; and the means of their support. In regard to the first, we have had abundant occasion of gratitude for the numbers and the excellences of good and faithful workers, who have offered themselves for the service. But *all* have not been alike effective and successful, and we want the best. The cause demands—is worthy of it. *Indeed we want those that can't be spared.* How shall they be secured? How shall they be sustained? These are the present, pressing, pregnant questions of our work. Who are to help answer them? To whom can we look but to the ministers and members of our Northern churches, who

should be not only willing to respond to the claims presented, but, like the Corinthians, not only "ready to do, but forward" to proffer the needed help? We are but the almoners of their bounty—servants only to execute their behests.

To indicate somewhat the way in which the matter lies in our mind, and one method in which churches and congregations, Sabbath-Schools, local societies, and individuals of means can aid the work we publish the following correspondence—a sample of some, which has passed through these rooms—of much we should be glad to see.

NEW GLOUCESTER, Me., March 23, '66.

DEAR SIR—

The people of this place are desirous of sending a teacher to the Freedmen, but are not able to assume the whole of the expense. They have raised \$185, and will probably make it up to \$300 during the summer months.

We wish to send a teacher, because for this object we can raise more money. Farmers, and of this class our community is composed, like to know precisely what is being accomplished with their money, and when they know they will give more liberally. To send teachers through any society is more general than for a community to send out one of their own number, with whom they may be in constant communication.

Now we wish to know:

1. Whether you would take under your supervision, a teacher elected and partially supported by us.

2. If so, how much of the expense, *at most*, you would be willing to assume.

3. And lastly, whether it would be necessary for us to furnish her outfit; and, if so, the necessary items of a good outfit.

NEW YORK, April 6, '66.

DEAR BRO.—

Yours of the 23d ult. was received by due course of mail. To the first question, I reply; we shall be most happy to do so, providing the individual elected shall answer the conditions of our Circular, which I herewith transmit. We are not only willing but very anxious to enter into some such arrangement. For reasons stated in the Circular, we regard the policy of having churches so represented in the field as most desirable. * * *

2nd. As we have also stated in it,

the expense of sustaining teachers is about \$350 for females, and \$450 for males. We are not *very* particular about the exact sum being paid, though the nearer you reach that amount, the better we shall like it. We shall be very happy to commission a representative for your church for the specified \$300.

3. In reference to "outfit" I can only say, that the general expense is not very great, hardly more than most young ladies, or at least their families, could easily make up.

The Circular, referred to, is what we send to applicants for appointment as teachers of the Freedmen. Setting forth, among other things, the *conditions* of such appointments, it specifies

QUALIFICATIONS.

1. *Missionary spirit.* As our work is to be carried on in a country devastated, and in society demoralized, and generally made hostile, by war, no one should seek, accept, or be recommended for, an appointment who is not prepared to endure hardness as a good soldier of Jesus Christ—to do hard work, go to hard places, and submit, if need be, to hard fare—to subordinate self to the cause and acquiesce cheerfully in the directions and supervision of those who have the matter in charge. For this, however, there can be no adequate preparation, but a true missionary spirit. None should go, then, who are influenced by either romantic or mercenary motives; who go for the poetry or the pay; who wish to go South because they have failed at the North.

2. *Health.* The toil, the frequent hardships, the tax of brain and nerve, that may be encountered in the full and faithful prosecution of this work, will justify us in giving an appointment to no one, not enjoying good health. This is not a *hygienic* association, to help invalids try a change of air, or travel at others' expense.

3. *Energy.* The service demands not only vigorous work as laid out and required by others, *in the school room*, but a disposition and ability to find something to do beyond these prescribed duties—to set oneself to work—to seek to do good for Christ and his poor, by ministering to the physical wants of the destitute; by family visitation and instruction; in Bible reading and distribution; in Sabbath School teaching and in christian missionary labors generally.

4. *Culture and Common Sense.* It is a mistaken and mischievous idea, that "almost anybody can teach the Freedmen." Nowhere is *character*, in the school

and out of it, more important. More than at the North should the teacher have resources in himself, on which he can fall back in the absence of those helps, which school laws and a correct public sentiment here afford. They only should be commissioned, least likely to make mistakes, where mistakes, when made, can so seldom be corrected.

5. *Personal habits.* Marked singularities and idiosyncrasies of character are especially out of place here. Moroseness or petulance, frivolity or undue fondness for society, are too incompatible with the benevolence, gravity, and earnestness of our work, to justify the appointment, or recommendation, of any exhibiting such traits. Neither should any be commissioned who are addicted to the use of tobacco or opium, or are not pledged to total abstinence from intoxicating drinks.

6. *Experience.* As a general rule only those should be commissioned, or recommended, who have had experience in teaching, and whose experience, especially as *disciplinarians*, has been crowned with marked success.

SUPPORT.

The cost of supporting teachers, for the school year, will be not less than \$450 for males and \$350 for females. Of course the means for this support is our great want. No plan for this end has been found to work more happily, than that, by which individuals, Sabbath Schools, Churches, or other organizations furnish support for one or more teachers, of whom they become *patrons*, and to whom we give Commissions, assign places, and over whom we maintain supervision. The influence of this arrangement is twofold; the teachers being encouraged by the sympathies and prayers of those who sustain them, while these, in their turn, have their interest kept alive and increased by frequent communications from their representatives on the field. Indeed, so practical seems this plan, so great and benign its reciprocal influence, so great is the augmentation of funds it promises, that we give the preference to those applicants, other things being equal,* whose support is thus wholly, or in part, pledged. ~~IS~~ And there is the additional recommendation of this plan, that, by it, *individuals, who cannot go in person, can sustain their representatives on the field, and thus labor effectively in this great work of Southern REGENERATION.* ~~IS~~

* We say: "other things being equal," for we should not be justified in making any abatement of the qualifications required because of any promised support. Only *qualified* should be sent, however supported.

Are there not many fitted for, or interested in, the work, who are willing to go in person, or furnish the means to sustain others? For these and other reasons, we are very anxious that this *representative* mode of doing the work should be adopted. And when was there ever a louder, grander call sounded in the ears of American christians? Why should they not, in no stinted measures, offer their sons and their daughters, their silver and their gold, for the husbandry of so vast a field, so suddenly and so wonderfully thrown open, and already white for the harvest. It requires no vision, to see and hear the man of *our* Macedonia crying, "Come over and help us." Our older readers remember the early days of the Missionary enterprise, when this call first came struggling faintly through the darkness, and over the wide waste of waters, from pagan shores;—how it stirred the Christian heart;—how they venerated those who, in person, responded and went

"Far in heathen lands to dwell;"

calling their children by their names and scattering far and wide their Henry Martyns and Samuel J. Mills, their Harriet Newells and Ann Judsons, many of whom still live, sacred mementoes of that new-born zeal. They were cheered by few or no successes. Indeed many "died without the sight."

How much more hopeful the auguries of the work to which *we* are summoned. With every element of interest, duty and hope that could stimulate *them*, how much more is there to incite us to far greater fidelity and self-sacrifice. Physical want just as great is to be supplied, or guarded against; ignorance just as dark to be instructed; and souls, just as precious, to be saved, now as then. Superadded are circumstances of time, place, nationality, and, above all and overshadowing all, the wonder-working providences of God which, so marvellously delivering this people from their oppressors, more than answering our prayers we failed fully to comprehend, and transcending the most

sanguine hopes we ever cherished, have laid them at our feet with the command to fit them for the new position in society they are to occupy.

Instead of crossing the seas to find a lethargic and almost effete race, speaking an unwritten language, requiring years of toil to catch its fugitive words and bind them with arbitrary signs, slaves of superstition, or at least awe-struck in the presence of its organic forms and a tyrannical priesthood, where years must be spent without a single convert, you have, near at hand, within a day or two's journey, a people speaking our own language, with a wonderful reverence for the Bible, and stimulated, as no ignorant, degraded and vicious people ever were before, with

"a wild desire to know."

The claims of this work, of proportions so gigantic, with necessities so pressing and immediate,—yet special, we trust, and not permanent,—*must be estimated by other than the ordinary rules of benevolent giving*! Unlike the missionary enterprise, home and foreign, the work of Bible and Tract Societies, whose completion is lost in the dim perspective of the future and is looked for only with the Millenium, for obvious reasons we do not expect the distinctive work of the teacher to be *long* continued, so that what is done should be done quickly, and on a scale of liberality commensurate with the claim itself.

The world has not ceased to wonder at the magnitude of our preparations in the late war, the pouring out of our treasures of men and means, the absolute marvels of our Sanitary and Christian Commissions; we are loud too in our praises of its heroism, and are celebrating, as we should, in prose and verse, by monuments and Memorial Halls, the brave deeds of martyrs, who have fallen. Has Peace no "victories" to win? Has the Church militant no heroes to give, to what, in the esteem of many, is but a continuance of the same conflict. Are Christians to exhibit no like sacrifices? Are there to be no more examples of individual munificence, as if the men and women, to whom God has given the means, comprehended "the situation?" Of course we must leave the response to those, who can go in person, OR HAVE THE MEANS TO SEND OTHERS.

American Missionary.

NEW-YORK, JULY, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

REMOVAL.

The American Missionary Association has removed its Rooms, to 53 John St. All letters to the officers should be thus addressed.

The present number lacks the usual variety, on account of the longer articles prepared for it. But the great importance of the matter treated justifies the room appropriated to them.

OUR WESTERN DEPARTMENT.

SECRETARY SHIPHERD.

The time for which Rev. Wm. De Loss Love accepted the District Secretaryship of this Association at Chicago, has expired, and he has returned to his people, who so generously consented to his temporary absence from them. His acceptance of the position at that juncture was a special favor to the Association, and his labors have been most earnest, self-denying and successful. The thanks of the Association are justly due to him and his people.

The great distance of our work in the West and South West from the Central office in New York has long been felt as an inconvenience; and on the retirement of Bro. Love, it was deemed expedient to establish a Western Department of the Association, and to appoint a Secretary, with head quarters at Chicago.

We are happy to announce that the Rev. Jacob R. Shipherd has accepted

the appointment of Secretary of this Department tendered him by the Executive Committee. His large experience in the work, his eminent executive ability and his devotion to the cause of the Freedmen are so many guaranties of the efficiency with which our operations will be prosecuted in the West.

OUR WORK AND POLICY.

The great work among the Freedmen, entrusted to the American Missionary Association, is constantly enlarging and modifying its aspects. It was at first confined to a few localities within the army lines; now it extends over the whole South. The earliest call was largely for physical relief, and then for schools of the most elementary character. A religious influence pervaded these efforts of the Association, and direct religious labors were blended with them; but more definite modes of gospel training have been demanded by the progress of events.

The call for temporary physical relief will, we hope, cease before long, while the necessity and value of *Orphan Asylums* is becoming more obvious. To the elementary school must be added the *Normal School*, and ultimately the College and the Seminary. General religious influence and efforts must be followed by *religious institutions*.

To a limited extent likewise the Association has been called upon to enlarge its measures for collecting funds. Before the meeting of the Boston Council it employed few agents, and its resources were mainly from contributions voluntarily sent on. The new and enlarged collecting field opened for it by the Council, and the solemn injunction to use all appropriate means to gather from the Congregational Churches, \$250,000, during the year, necessitated a more thorough and extended instrumentality. Accordingly District Secretaries and more agents were appointed.

The officers of the Association have thus endeavored to study the varying aspects of the great work committed to them, and, confining themselves to no stereotype plans, have aimed, in the use of appropriate and adequate means, to meet the responsibilities laid upon them. For the time to come also, they hope that the Association, with no change of organization or of essential aims, will be found capable of adapting itself to the expanding work of the physical, mental and spiritual elevation of a race long trodden under foot, but whose "rising again" shall be for the glory of God, the safety of our country and the salvation of Africa.

UNION OF RELIGIOUS AND EDUCATIONAL EFFORT.

Special efforts are being made to create an impression that the work among the Freedmen is to be, or ought to be, divided; leaving the whole educational work to be done by the "Freedmen's Aid" Societies, while the American Missionary Association shall devote its whole effort to what is called *its* missionary operations. It is even affirmed that no missionary, nor religious organization can properly carry on the work of educating the Freedmen of the South; that the two departments of christian and intellectual culture are so distinct, that they cannot be carried forward by any one organization.

We have not, hitherto, referred to these objections, trusting that the real Christian friends of the Freedmen would see their invalidity, and render any public statement unnecessary.

We wish now to state briefly, that no such division of labor is contemplated:

1. Because the instruction of the people is a legitimate part of our work—the charter of the American Missionary Association making distinct provision for educational efforts.

2. Because the division would be highly inexpedient, uneconomical and injurious, and,

3. That we cannot abandon our educational work among the Freedmen without forfeiting more than half our power to do them good, and diminishing the real benefits done to them, far more than could be compensated for by any fancied good to result from our relinquishment of it.

As a missionary organization—the first body to commence the work of supplying the physical wants of the Freedmen, the first to send them missionaries and teachers, we cannot without unfaithfulness to them and to God relinquish to other hands our efforts for their education. Most especially we can not relinquish it to those who do not require a Christian standing in their teachers.

The work to be done for the Freedmen is in reality one work. The supply of necessary clothing is but a part of that work; the intellectual education of the people is another part. The grand work is the elevation of the people,—fitting them for the duties and the responsibilities of their new position,—making them better men and citizens, winning them to Christ and preparing them for eternal life. For accomplishing this end the American Missionary Association insists on using the highest motives that God has furnished, the best means that He in His wisdom has provided;—the Gospel in the hands, and with the example, of living Christians.

All that other organizations can do for the Freedmen we can do. Is clothing for the body less a blessing to the naked because he that invests them with it does it in the name of Christ, and with a word of christian greeting? Is a teacher less prepared to instruct the people in letters because to the learning of the schools and the wisdom of men he adds divine teaching, and the word of God? To ask these questions is to answer them; and surely it will not be pretended that an Association, Christian in its aims, though undenominational, is *therefore* less prepared than others to carry forward a

work for the mental improvement and general elevation of the people.

As a matter of *economy*, it costs no more to sustain the almoner of the benevolence of christian philanthropists, because with the garment for the body, he, as a missionary, speaks a word in the name of Christ. It adds nothing to the cost of sustaining a teacher because he teaches in that name and proffers a prayer for the divine blessing, or gives christian consolation to the weary and the afflicted. A work of such harmony, such unity of parts, where every step is so important to the succeeding one, every acquisition so conducive of continued growth, is one work and must not be divided. It is confidently believed that under the Divine blessing it will be more and more appreciated, and more liberally sustained by the friends of Christ and of humanity.

It would be worse than suicide, it would be treachery to Christ, for this Association to attempt a separation of what God has thus joined together, and willingly put away from them the power of giving a garment to the needy, that, with God's blessing, often warms and opens the heart to divine truth; to abandon the great vantage ground which the *teacher* everywhere obtains among the young—rather among all classes—to speak a word for Christ and eternity.

As a matter, therefore, of strict economy in pecuniary things; as seeking the best welfare of the colored people; and in faithfulness to Christ and to those who seek to do His work, the American Missionary Association, while bidding others God-speed in all their labors of love in its efforts for Southern evangelization, will continue to do what God in His providence evidently has laid upon it.

ACTION IN BEHALF OF THE FREEDMEN IN SCOTLAND.

The following is an extract from the Minutes of the United Presbyterian Church of Scotland:

"At the meeting of the Synod on the evening of the 17th of May, 1866, after a presentation of the claims of the Freedmen to be aided through the American Missionary Association, by W. W. Patten, D.D. and the Rev. J. C. Holbrook, D.D., both of the United States, and accredited delegates of the above Association, it was unanimously and cordially agreed that, in the exceptionally important and interesting circumstances of the case of the American Freedmen, an opportunity should at once be afforded of making an appeal to our churches in their behalf, and a committee was appointed to act with the brethren, above-named, in preparing a Circular, setting forth the merits of the case."

It was also recommended that a general collection be made in all the U. P. churches, on every Lord's day in June or July, and transmitted to the Synod's Treasurer.

REV. DR. THOMPSON.

In the May number of our Magazine we announced the appointment of the Rev. J. P. Thompson, D.D. of New York, to present the thanks of this Association to the Congregational Union of England and Wales. We are glad to inform our readers that the commission was most happily executed, as the following report of the Dr.'s address, slightly abridged, will show:

"I am also on this occasion a representative in pursuance of a resolution passed by the Executive Committee of the American Missionary Association, which resolution thanks the Congregational Union of England and Wales for its fraternal co-operation with the Congregational Council of Boston in aid of the Freedmen of America, and also thanks the churches of England and Wales for their generous response to the recommendations of the Union. Accept our thanks, brethren, and the thanks of this association of churches in the United States, and of the friends of humanity and of freedom in that land, for your most generous contribution, noble in its conception, noble in its spirit, and noble in its amount. I say this the more freely, because I am not here for any purpose of solicitation in connection with the Association. The Association has been most happily represented among you by Dr. Holbrook who desires to have it understood that he is about

to return to America to report your magnanimity and generosity. The cause will be further represented among you by one whom I need not introduce or commend to a British assembly, one of the most eloquent representatives of his own race, the Rev. Sella Martin; while Dr. Patton of Chicago, whom I hope you will have an opportunity of meeting before he leaves London, will soon take his departure to prosecute the same charge on the Continent. This particular Association was perhaps the most proper channel for your benefactions to the Freedmen of the United States; and for this reason, it is the organ of our Congregational churches for this work. Next it is thoroughly evangelical in its spirit, and whilst it relieves the physical necessities of the black man, aims especially at his moral, intellectual and religious improvement. Thirdly, this Association in former years has done much to elevate the negro race in your island of Jamaica. For these reasons I think you should recognize it as a very proper channel for your benefactions to this cause."

CONSIDERATIONS FOR CHURCHES.

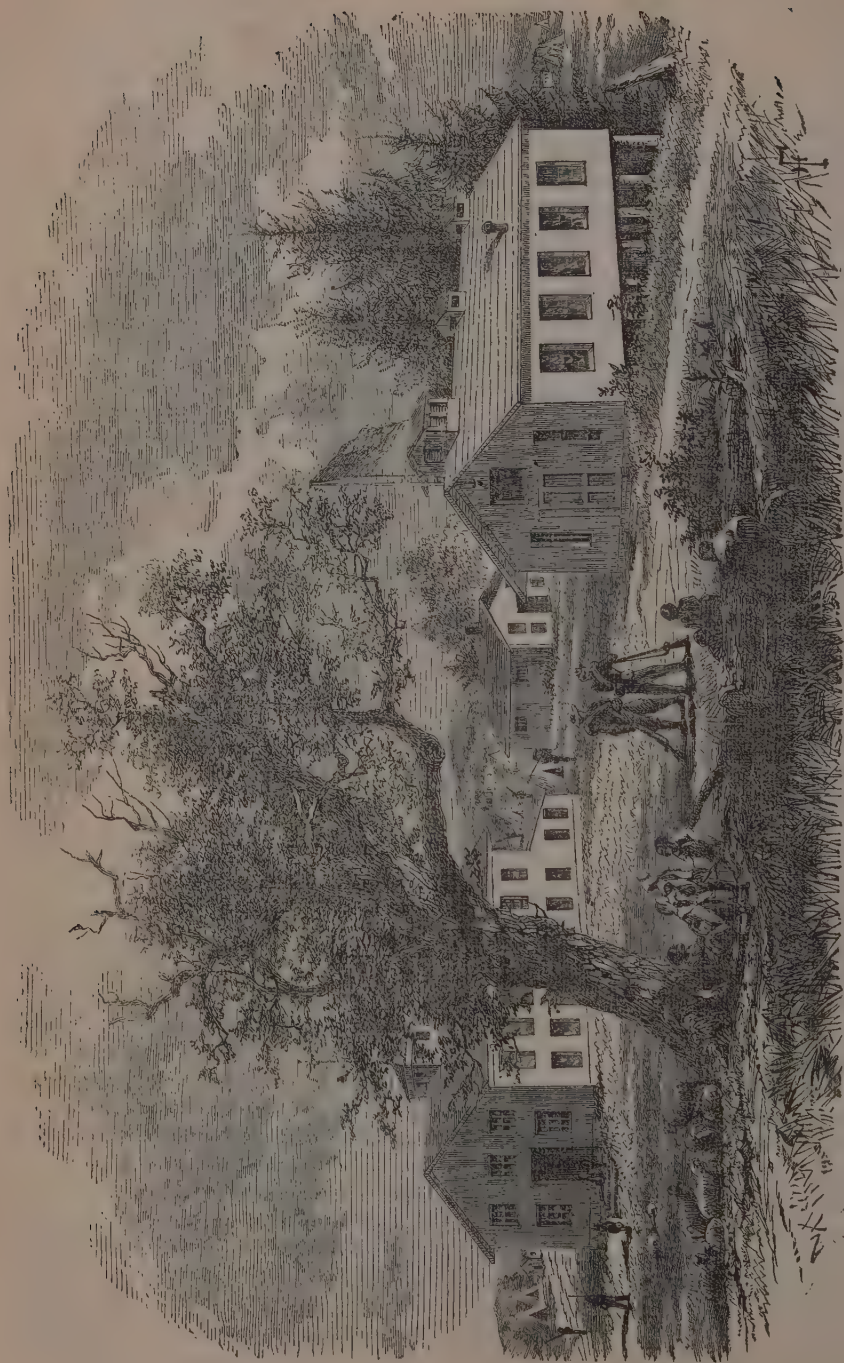
If the Christian people of this country were united in sentiment with regard to measures for the establishment and maintenance of peace, impartial justice and human rights, for "reconstruction," right treatment of the Freedmen, the education of the masses throughout the country, and industrial intercourse between the people of the North and the South, on gospel and republican principles, there would be concord in our public councils, and prosperity throughout the whole country.

It is the only way to secure this blessing. Politicians and sectarians may wrangle in Church and State, in Congressional and Legislative halls, through the press, or platforms, in lecture-rooms or in the pulpit, and there will be no well-settled issue, no establishment of first principles, no permanent harmony, unless it is brought about by the adoption of measures in unison with equity, justice and righteousness. And politicians and sectarians are not the men to

achieve this result only as they are guided or restrained by a correct public sentiment, influenced and operating through men who reverence God and love their fellow-men. They, and they only, are the salt of the earth and the light of the world, and the Ruler of nations acts through them as the Lover of right courses, and the hearer and answerer of prayer. It is true they are but a minority in the community, but there is such a thing as one chasing a thousand, and two putting ten thousand to flight, not in physical battles it may be, but in moral conflicts.

Public men, though they sometimes acknowledge the truth of what is here asserted, very seldom act upon their convictions of it. Daniel Webster, in his famous speech at Niblo's Garden, in this city, understood, theoretically at least, the power of Christian principles when he warned men in authority not to outrage the religious sentiment of the country.

How important then that the followers of Christ, at this juncture of public affairs, should understand their mission and be wise and intelligent apostles of the gospel to their countrymen! Let us, brethren, realize our high calling; let us hold up the instructions, warnings and promises of our divine Leader, and show that we possess and manifest entire faith in them; let us aim at no compromise between good and evil, no abatement of the true and holy, no treaty of peace between Christ and Belial. But, "speaking the truth in love," inculcating the Madisonian doctrine of the equality of all men before the law, and the sublime precepts of the Sermon on the Mount go forward as Christians, philanthropists and citizens in our various spheres of action, praying and laboring for the maintenance of public order, the enactment of just and righteous laws, the protection of all men in their rights and industries, relying upon Him who has said: "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." *



FREEDMAN'S VILLAGE, ARLINGTON HEIGHTS.

Arlington Heights possesses historic interest, not so much from its former proprietorship, as being the burial ground of some twelve thousand Union soldiers; and the spot where systematic efforts were early made for the protection and education of the Freedmen. On the preceding page is an engraving, taken from a plate, kindly loaned us by the Am. Tract Society, of the Chapel and the Providence Home. Below is a description prepared by Mr. Simmons, who was so long identified with its history.

This village is built upon the estate formerly owned by G. W. P. Custis, and, after his death, occupied by his son-in-law, Gen'l Robt. E. Lee. It is a beautiful estate, comprising some eleven hundred acres lying along the heights across the Potomac, opposite Washington.

Here the Government, in the Spring of 1863, determined to found a village for the Freedmen. Accordingly in May a party of one hundred, under the charge of Rev. D. B. Nichols, was sent over, to commence the cultivation of the farm, and to prepare the site for the new village. This village was built in the Fall of 1863, and was dedicated to its use, December 3d of the same year, by appropriate services, at the Chapel and School-house. In the Spring of 1864 an addition was made to the village of fifty houses; making a total of houses now standing of 62, containing 248 tenements.

Buildings were erected for Headquarters, Commissary, Store and Guard-houses, work shops, &c.

"The Providence House, for aged and infirm Freedmen," a large two-story building, was erected by the contributions of friends in Providence, R. I. It has been a grand success from the beginning, giving a comfortable home to hundreds who otherwise must have been left to suffer. The necessary funds for the erection of this building were collected by an agent of the American Tract Society,

and the building was put up by them, and was under their supervision and direction, until its transfer to the American Missionary Association.

The first school in this village was gathered and taught by Messrs. Chase and Sperry, of the Am. Tract Society, under a noble old oak now standing. This school was soon discontinued on account of the illness of the teachers. Later in the summer a small school was taught by a colored man, under the supervision of Rev. Mr. Johnson, a missionary of the Am. Missionary Association, but was soon discontinued.

While the village was building, the Am. Tract Society of New-York, was invited by the officer in charge of the Freedmen, to erect a building, to be used for school purposes, and "the entire religious and educational interests of the village was placed under their control and supervision."

Money, for this specific purpose, was collected in New England and Philadelphia, and a building 30x72ft. was erected.

A school was commenced here, Dec. 7th, 1863, under the charge of H. E. Simmons, of Providence, R. I., numbering at first only 99 scholars, yet soon increasing to 250; and, in the summer following, to nearly 600 scholars. From this time the population of the village began to decrease, but the school has always averaged 300 or over in actual attendance.

For over two years the Society sustained all the expense of this school, amounting to nearly \$4000 a year, mostly from funds given expressly for the benefit of the Freedmen. During a portion of the time a chaplain was also sustained by the Society, who devoted himself to the religious training of the people. A Sabbath-school has always been taught by the teachers in charge of the day schools.

This school was established as a model, experimental school, to ascertain the kind of books needed for the instruction of this people. The objects for which it

was instituted having been accomplished, in January, 1866, the Tract Society transferred its interest in the school to the American Missionary Association, by whom it is now carried on. The principal and teachers also passed temporarily into the employ of the Association and remained with it until April 1st, when Mr. Simmons and two of the teachers were obliged by ill health to resign.

The Association have now a full corps of teachers engaged in this school.

THE ANNIVERSARIES

Have passed off with more than their (of late) usual interest and *ecst.* Indeed, in some respects there seemed to be almost a return to their former prominence and enthusiasm. True, there have been changes. In other words, new objects of interest, and new claims fix popular attention, and secure the popular support. The *Congregationalist* well remarks :

"There is one feature in the meetings of this and the past few years, interesting to contemplate. We refer to the gradual change in some of the avenues of benevolence and of Christian labor, and the opening of new and wholly unexpected fields for missionary operations. * *

The nations are asking for the bread of life, for the blessings of a christian civilization; and more than this, even at our own doors, God has placed a work which is well nigh appalling in its extent and in its immediate necessity. A long degraded race is to be elevated, educated, christianized; a labor equally due to them and necessary to our own prosperity and the cause of human rights. Thus the war and its results, direct and indirect, have thrown into our Anniversaries a new element, which is powerful, and which is felt by the Churches. In nothing is the finger of God more plainly seen than in the new avenues for labor He is opening to the Churches, while, at the same time the time-honored associations are crowned with an ever increasing success."

At least the American Missionary Association has had no occasion for complaint. Unlike those years of relative feebleness, easily remembered,—of social

and ecclesiastical ostracism, when its voice was either entirely unheard, or listened to but by the few, its meetings were the most crowded and enthusiastic. Mr. Beecher's graceful compliment to General Howard, whom he followed at our meeting, at the Cooper Institute, in connection with his full and hearty endorsement of the Association, gratified its life-long friends, and gained for it, we trust, new ones—a fitting sequel to the generous contributions of some \$2,500 made some time since by his congregation to its funds.

The Congregational Union at the Plymouth Church, in Brooklyn, answered more nearly, we must confess, our ideas of what an anniversary meeting of the ministry and membership of Christian Churches should be, than some previous ones where refreshments were served and the wittiest men put forward to crack their jokes, and make the people laugh. It was no "festival" as by a strange misnomer, or a stranger misapprehension, our anniversaries have been sometimes called; but a council of war, met under the great commission of the Captain of our salvation, to consult on measures necessary for the vigorous prosecution of the new campaign to which the Denomination is summoned by the exigencies of the times. The noble speeches of Gen. Howard and Dr. Boynton, and the contribution of nearly \$6,000 for the building of a Church in Washington, seemed to us more befitting the annual gathering of a great denomination who trace their origin to the Mayflower, than all the *cornucopias* or *bon-mots* that have ever tickled the taste or fancy on former occasions. The *Boston Recorder*, accounting for the less numerous attendance at the meeting of the American Board than some others in Boston, remarks :

"The lovers of exciting speaking do not look for it at meetings of the American Board. However able their speakers, they never venture to be as interesting as they can. No hearty, honest laugh

rings through the hall where the grave assemblage sit under the pall of six hundred millions of heathen. * * * The good people in Pemberton Square are enemies to clap-trap, and all they offer is gold."

Commend us to such meetings, as in our esteem, the "entertainment" to which the people should be "invited" on such occasions.

DR. HOLBROOK'S RETURN.

Rev. J. C. Holbrook D.D., of Homer who has, for the last eight months, been laboring for the cause of the Freedmen in Great Britain, as the representative of this Association, returned by the *Scotia* which arrived from Liverpool on the 12th ult. That his labors have not been in vain will appear from the following extracts from the leading article in the *Liverpool Freedmen's Aid Reporter* for May:

"We have had amongst us many gifted, intelligent and self-denying Americans---true friends of the colored people—who have informed, directed, cheered and co-operated with us in our work of faith and labor of love. Amongst the latest of our visitors is the Rev. Dr. Holbrook of that excellent Institution, the American Missionary Association, who returns to America early in June, after performing an arduous, acceptable and successful work on behalf of the Freedmen. He is joined and is to be succeeded by Rev. Sella Martin, whose powerful advocacy is so highly appreciated and who will act in full and entire harmony with our Union.

... The Rev. Dr. Patton of Chicago, whose labors will chiefly be devoted to advocating the cause of the Freedmen on the Continent, deputed by the American Missionary Association, is also in this country, and is the bearer of credentials, testimonials and introductions of the highest character, from Gen. Howard, and a number of other American citizens of the greatest distinction."

Rev. Dr. Patton writes also "Dr. Holbrook has done a noble work for your cause and society, and has reason to feel proud of his success." Dr. P. and Rev. Sella Martin will continue the work.

PHYSICAL DESTITUTION.

The following correspondence will explain itself, and to it we call the calm and candid attention of our readers. The article is long, but the subject is of great and pressing importance. The question itself is one of fact and not of mere opinion or sentiment. It is easy to dismiss the whole matter with an indolent surmise or *guess* that somehow they'll get along, without much farther help. But our guessing don't clothe the naked. It is easy to say that the Freedmen must cultivate habits of self-reliance, that they must be thrown on their own resources, that they must "root, hog, or die;" but it is not quite so easy for them—flung by a simple military necessity on their own resources, destitute and penniless, in a country thoroughly devastated by war, among a people exasperated by defeat, and interested to prove emancipation a failure, and under a Government at best luke-warm, without knowledge or habit of fore-thought—to make provision for their simplest wants, their sternest necessities. Having been on the ground and seen for ourselves, we are free to confess our utter inability to see how the poor creatures live at all, much less provide clothing. Unless God shall work the same miracle for them He did for the children of Israel in the wilderness, whose clothing and shoes were "not waxen old" upon them, they must be helped from the North or suffer and, many of them, perish. Shall this be the sad result of our indolent neglect or false assumption? We trust not, but hope that the friends of the Freedmen throughout the North will turn their immediate attention to the work of collecting and preparing clothing for the Fall Campaign.

NEW YORK, May 5, 1866.

Mrs. M. C. Foster, Norfolk, Va.

Dear Madam.

You may remember our drive to the "Settlement," on the 21st ult., and our conversation on the probable wants of the Freedmen in the matter of clothing,

for the coming two or three years. In view of the facts that came under my observation during my recent visit to Virginia and Washington, I am convinced, that if the benevolent and philanthropic at the North, wish to relieve suffering, and prevent disease and death, they must continue to forward supplies of new and partially worn clothing, to be distributed of course with a wise discrimination, to those that are needy and who will not be injured by an ill-judged generosity.

Will you have the kindness to give me your own impressions upon the subject, with such facts as have come under your notice in Norfolk and vicinity, especially in regard to the circumstances of those who have rented land there, and the means, and only means, they have to gain a livelihood for themselves and families.

If you can afford me the facts of the case you will much oblige,

Yours very truly,

NORFOLK, Va., May 8, 1866.

REV. _____

Dear Sir—Your letter came to hand to-day, and I hasten to reply. I remember well the ride, and would have been glad if you or some of the friends at New York had been with me, last week. On Friday I went all through the Settlements to find out the number of children old enough for school. I found twenty cabins that I knew nothing of before. I found in all 106 children for school.

The question is often asked me by friends at the North. What is the prospect of the colored people getting a living this year? I answer them by giving facts, such as these. Here comes a woman, the mother of nine children, some of them with her, *all rags*. "Please ma'am give me some clothes for myself and children." I ask: Have you got a husband? "The *rebs* took him across the lines and I have not seen him since." Where do you live? "About 15 miles in the country; walked a part of the way yesterday, camped out all night, and came in the city this morning; have been looking for you ever since I got in the city." This is about 2 P. M. What do you do for food? "Well, *honey*, I works in the field when I can get a days work. I get along the best I can, but it 'pears like I never can get money to buy clothes." Some come 25 miles with similar stories. Some have rented land, from one to five acres, and are paying from one to three dollars per month rent

for it. They have to put up a house, or rather a *hut*; then fence in the land, and as it is all bush and stumps, it has to be cleared and grubbed up. This has to be done as best it can, for father and mother both have to work out to get food for the family and money to pay the rent every month; these say when I visit them, or they come to get clothes, "It is such hard times I cannot get clothes."

In the city I find families of eight and nine living in one room, for which they have to pay five dollars per month. I ask *how* can these get food and fuel, pay rent and get clothes? and sometimes I find, in addition to this, they have let an old woman, set up her bed in one corner of the room, and she bakes her corn-cake by th-ir fire; gets perhaps two or three half-days work each week, so makes out to keep from starving. How can these live without help? Then there are many very old men and women that cannot do anything; these must have help.

Our friends ought to think of the unsettled state of the South. These people have not known whether it would do for them to get homes or not. Give them the assurance of protection and I never knew a people that would work harder for a home (humble though it be) than the colored people.

It will take a good deal of aid, and patient labor, to put these people in a way to take care of themselves properly. Our friends must give the aid, and those that come down to labor, must have patience and judgment. I do not think I pray for any one thing as much as wisdom.

Two women have called to see me this afternoon, to get clothing for themselves and children, also for an old man 86 years old. They walked thirteen miles to see me. They live out in the *woods*; have put up little huts, grubbed up the land as best they could; say they can make out to get something to eat but cannot get money to buy clothing. One of the women works out, gets twenty five cents per day; has herself and five children to feed and her father to take care of too. My heart is sad to-night, to think I shall have to send them away without help, for I have not got things for them.

I have not been well for some time past. I think at least two-thirds of the cause comes from coming in contact with so much suffering, and not being able to relieve it for want of clothing and money.

I think if our Agents would exercise faith in every place they go, as strong as an old Auntie that came to me last Feb-

ruary, we should not want for any good thing. She came in one morning and said she had come out to see if I could give her a dress and a pair of shoes. She was very old, trembled as she walked, leaning on her walking-stick. I found a dress and told her I could not find the shoes. She looked up;—*and such a look*; I never shall forget it—and replied, “Honey, I did think my Jesus would give me the shoes to-day.” I repeated I could not find any for her, yet she repeated her faith that her Jesus would give her a pair. I had one box, not opened; I took my hammer and opened it, to see if I could find any in it. After taking out about half the contents of the box, I was about ready to give up. I looked at the auntie, she seemed to be looking by faith to Jesus. I went at work again, and down, in the bottom, I *found shoes just right*, and when I told her there was a pair, I thought would fit her, she gave a *shout* such as I never before heard. Her joy was such I could not help shedding tears of joy with her.

I could give facts about the sufferings of these people for three days’ reading. At Taylor’s farm there are 660; 127 receive rations, the rest have a patch of land and have to take care of themselves as best they can. But I must close, for fear of troubling you too much.

I enclose with this a note from Capt. Flagg, a friend and earnest worker for the colored people. Hoping to hear from you soon, and also to receive a supply of clothing, which I need very much. I remain,

Yours obediently,
MARY C. FOSTER.

OFFICE SUP’T. R. F. & A. L. }
1ST DIST. OF VIRGINIA. }

NORFOLK, Va., May 8, 1866.

Mrs. Foster, City Missionary.

Madam—In reply to your interrogations upon the probable necessities of the Freed people of my District for the coming Winter as it regards clothing, allow me to say, that from my intimate acquaintance with the colored people of the several counties comprising my District, I am of opinion that free distribution of clothing should be kept up by the Benevolent Societies for one or two years to come, if they would prevent suffering. The colored people are quite industriously at work as a class; but they are as yet very poor calculators. They never have been educated to look after *future* wants, and provide

in time against them. They are for the most part squatters on small patches of land, from which they have to grub the bushes and roots before they can plant, and this is done with the well known mattock of the South. Of course but little can be raised from such lands the first year, besides they are too circumscribed to yield even a good support for themselves and families. Beyond a few potatoes and a little corn, and pig or two, and a few chickens, they have nothing, and I am expecting that many families will have to be helped to food, to say nothing of clothing, the coming winter. It is too much to suppose that these poor people can build cabins, break up new land, get tools, pay rent and be able the first year to turn off crops enough to purchase their clothing. In a few instances, where these people have hired good plantations on shares, *they may*, but these will be exceptions rather than the general rule. I therefore say: *by all means* make calculations to distribute clothing, largely to the women and children and to a *few men* the coming winter.

A. S. FLAGG.

As another consideration of great importance to a full understanding of this matter, we refer to the devastated state of the country, the dislocation of society, and the general poverty of all at the South, rendering the Southern people, if they were kindly disposed, which they are not, incapable of helping the Freedmen to any great extent. The first two of the following extracts are by Southern men, the last is a correspondent of the *Boston Journal*, in South Carolina:

WHAT THE SOUTH HAS LOST.

“Matthew F. Maury, ex-director of the National Observatory at Washington, and present colonizer in Mexico, has written a letter to the *London Morning Herald*, in which he gives the following estimate of the losses of the South, caused by the war.

“I estimate the amount of the pecuniary losses incurred by the people of the Southern Confederacy, in their late attempt at independence, to be not less than \$7,000,000,000, (seven thousand millions of dollars,) namely:

By emancipation,	\$3,000,000,000
Expense of the War,	2,000,000,000
Destruction of private property	1,000,000,000
Additional taxation imposed by the victor for payment of Federal war-debt, say \$10,- 000,000 per annum, equal to six per cent interest on	1,000,000,000
Total	<u>\$7,000,000,000</u>

This \$7,000,000,000 of money was the accumulated wealth of centuries; it constituted nearly the whole industrial plant and capital of the South.

Surely the way of transgressors is hard—themselves being judges."

DESTITUTION AT THE SOUTH.

From the Boston Daily Advertiser.

—, Va., Thursday, May 10, 1866.

Situated as you are you have no adequate idea of the extreme destitution prevailing in Virginia, and it is said to be less here than in the more Southern States. *If ever a people were punished for their acts, surely the Southern people have been, and the end is not yet.* We have lost our friends on the battlefield and from disease; we have had our property destroyed and every industrial interest of the country completely annihilated. As for my individual interest, the loss of my negroes, except as property, affect me but little; but in the aggregate the loss has beggared the South. I do not expect to live to see an approach to a renewal of our former prosperity. Not only on this account, but the violent disruption of the whole social fabric, followed as it has been, and will indefinitely be, by political agitation, *will prevent for many years anything like the calmness and quiet so necessary to restore the disjointed and broken machinery of industry and enterprise.* Laying aside the money question of the value of the dozen or fifteen negroes I have lost, more than half of whom have absolutely perished from excess of freedom, I am better off without them. But as it is, I am about the poorest man who claims to be a gentleman, that you can possibly know.

"You cannot conceive of the destitution of the poor whites here. The men returned from the war too late last season to make much bread for this year. So they are now utterly destitute. *I do not doubt that in this district at least two hundred children must die*

within a month, of actual starvation. Corn is two dollars a bushel and flour twenty dollars a barrel. Those who have will sell only for cash, which these poor wretches have not. I was in the upper part of the State the other day, when an actual "bread riot" took place. Some fifteen men, whose families were starving, resolved to take corn from the crib of a rich neighbor near the home of J. C. Calhoun. He armed some forty of his negroes and a few white men, captured the ring-leader, and he was carried to the jail. The citizens then interceded for him, and he was released. "I had known the man in the army. As he was going away he saw me and said, "what am I to do? I am now going home to my family and they have not had a mouthful to eat for thirty-six hours."—*From Boston Journal.*

From Rev. Ira Pettibone.

WINCHESTER CENTRE, Conn.

JUNE 5, 1866.

"The day of old clothes for Freedmen is past."

With great regret, I see the above statement circulating in print; creating, as I think, a false impression and doing great injury.

Had the expression been "worthless clothes" instead of *old clothes* I would most earnestly endorse it. Strange as it may seem, *worthless clothes*, and shoes all worn out, not worth anything for wearing, are boxed up and sent to the missionaries and teachers for distribution.

With such articles nothing can be done but to burn them up.

But after a service of seven months among the Freedmen, as a missionary in Savannah Ga., and on the plantations in the interior; visiting from house to house and becoming familiar with the destitution of the people, I am convinced that the want of clothing, both old and new, has never been greater than it must be for twelve months to come.

The *cast off* clothing of Sherman's army, which had been gathered up and appropriated, and the garments, in possession

of these poor people when fully set free by the passage of that Army are now all worn out. Money, to purchase more of them, cannot be obtained until their present crops are gathered and but very little even then, for most of it will be needed to procure their daily food. Unless the kind-hearted and generous greatly increase their donations in clothing, the next winter must bring greater suffering than the past. During the last winter almost every day I met in the streets of the city or on the plantations men, women, and children, not only very scantily clad, but entirely barefoot. Children I saw in schools on the plantations, who had walked, through the mud and water and sometimes on the frozen ground with bare feet, the distance of four to six miles. Such was their eagerness to attend. Through the warm weather they can go barefoot and thinly clad without suffering. But for the coming winter I fear greater destitution than in the past; and I would say to all who feel for the Freedmen: Send on the clothing and blankets; they will surely be wanted. Missionaries and Teachers will be there to distribute them, and the blessing, of many ready to perish from exposure, will rest on the donors.

DONATIONS

RECEIVED IN MAY.

MAINE.

Andover. Cong. Ch. & Soc.	22 00
Bangor. First Cong. Soc.	32 00
Blanchard. Cong. Ch.	6 00
Burlington. A. French	20 95
Buxton. Cong. Ch. & Soc.,	10 00
Camden. Cong. Ch. & Soc. \$28.62, Bapt. Ch. & Soc. \$14.25.	42 87
Corinth. Mrs. Lucy F. Peabody to const. Mrs. NANCY FAY, L. M.	30 00
Farmington. S. Wyman	1 00
Garland. Cong. Ch. M. C. Coll.	7 50
Hampden. Cong. (h. & Soc., one box C., Industry. Coll. (three little Mission Ch's) by Rev. A. R. P.	15 00
Kennebunk. Miss Lucy Sewall	10 00
New Sharon. David George	2 00
Portland. Dea. E. Gould.	5 00
Rockport. Cong. Ch. & Soc.,	5 27
Searsport. Miss Sarah B. Thurston one bbl. C. Val. \$60.	
Skowhegan. Cong. Ch., by Rev. T. C. \$20, Isaiah Dole \$5.	25 00
Waterville. "A Friend"	1 00
Windham. Cong. Ch. & Soc.,	16 00
Winterport. Dr. Ezra Manter	25 00

NEW HAMPSHIRE.

Boscawen. Coll. to const. REV. M. L. SEVERANCE, L. M.	30 25
Bennington. Estate of Mrs. D. Whittemore	3 00
Chichester. J. W. Chandler	1 00
Claremont. Coll. 71.83, Mrs. M. W. Duren \$2	73 83
Danbury. D. P. \$1, J. Le B. 50c.	1 50
Dover. First Ch.	50 00
East Jaffrey. Sab. Sch. First Cong. Ch.	15 10
Epping. Cong. Ch.	6 13
Fisherville. Coll. \$23.33, G. P. Meserve \$2,	25 33

Groton. Parker Blood	9 67
Hillsborough Bridge. Cong. Ch.	7 00
Hinsdale. Coll.	35 63
Lancaster. H. F. Holton	1 00
Manchester. Franklin St. Ch. Sew. Soc. one bbl. C.	
Newport. Coll. to const. REV. HENRY CUMMINGS, L. M.	57 48
Pittsfield. Rev. J. Morrill	1 00
Sanborn Bridge. Coll. to const. REV. CORBAN CURTICE, L. M.	30 50
Salmon Falls. J. Converse	3 00
Stoddard. Cong. Ch. & Soc.	15 60
West Concord. Coll. to const. REV. ASA P. TENNEY, L. M.	30 00
West Lebanon. Coll.	57 56
Winchester. Cong. Sab. Sch., Miss E. Buffum's Class \$6.90, Mrs. J. P. Humphrey's Class \$5.60, Mrs. S. W. Buffum's Class \$3.21, Mrs. A. J. Humphrey's Class \$1.10, Others \$4.19	21 00

VERMONT.

Brookfield. First Cong. Ch. \$20.73, Second Cong. Ch. \$20.50	41 23
Burlington. Mrs. Emily H. Cook from the Estate of her Parents, \$100, to const. A. G. COOK, I. E. E. J. HAMILTON and H. M. HAMILTON, L. M.'s, H. M. Hamilton \$1; Mrs. Chas. Grant \$5;	106 00
East Charleston. A. D. F.	25
East Dorset. D. G. Williams	1 25
Guildhall. Rev. J. L.	50
Orwell. Cong. Ch.	70 45
Richmond. Cong. Ch.	12 00
Rupert. D. Smith	3 00
Rutland. R. Harris \$5, Mrs. C. Churchill \$1, Others \$1.	7 00
Saxton's River. Thomas Towne	10 00
Townshend. Dea. H. Burnap & Wife \$10, E. D. Harris \$5,	15 00
Vergennes. Rev. W. W. Atwater	5 00
Waitsfield. West. Meth. Soc.	8 00
Wallingford. Coll. \$44.64, Dyer Townsend \$10,	54 64
West Hartford. Rev. H. Wellington	25 00
Windsor. Cong. Ch. & Soc. to const. MRS. JOHN T. FREEMAN, L. M.	25 06

MASSACHUSETTS.

Amherst. Faculty & Students of Amherst College	115 11
Andover. Freedmen's Aid Soc. for support of a Teacher	20 00
Ashby. Cong. Ch. & Soc.	14 25
Belchertown. Several Classes in Cong. S. S. \$36.63, Sab. Sch. Cong. Ch. \$24	60 63
Boston. Park St. Cong. Ch. for support of a Teacher	150 00
Boyiston Centre. Ladies' Benev. Soc. one bbl. C.	
Brighton. Mrs. Daniel Price	5 00
Buckland. Cong. Ch. by Rev. C. L.	34 00
Chelsea. Rev. J. A. Copp, D.D.	50 00
Chicopee. L. A. Moody \$5, F. A. Soc., one bbl. C., Val. \$50.	5 00
Clinton. First Evang. Ch. & Soc.	60 00
Danvers. Maple St. Ch.	135 00
Dorchester. Mrs. Lydia McElroy	2 00
Duxbury. Cong. Ch. & Soc.	17 00
East Charlemont. Cong. Ch., by Rev. A. F.	34 00
East Falmouth. Cong. Ch. & Soc.	9 46
Franklin. Cong. Ch. to const. FISHER DANIELS, H. M. GREEN, WILLIAM MANN and DANIEL P. WHITING, L. M's.	123 53
Foxborough. Sab. Sch. of O. C. Ch. to const. THOMAS B. BOURNE, L. M.	35 18
Georgetown. First Cong. Ch. & Soc.	34 00
Grantville. Cong. Ch. & Soc.	72 08
Great Barrington. First Cong. Ch.	78 20
Groton Junction. Cong. Ch. & Soc.	2 70
Hopkinton. Mrs. J. D. Johnson	5 00
Hopkinton. P. J. Claffin,	30 00
Lanesboro'. Mrs. CAROLINE HARD to const. herself, L. M.	50 00
Lawrence. Lawrence St. Cong. Ch.	98 61
Lexington. Freedmen's Aid Soc. for support of a Teacher	100 00
Lincoln. Cong. Ch. & Soc.	30 20
Lowell. N. M. B.	50

Malden. Cong. Ch. & Soc.	15 00
Mansfield. Cong. Ch. & Soc.	10 75
Marion. Cong. Ch. & Soc.	13 25
Marshfield. First Cong. Ch. & Soc.	32 13
Middletown. Estate of Miss Harriet Fox, deceased	470 00
Milton. H. G. Durrell	20 00
Monterey. M. S. Bidwell \$20, Rev. James Clark \$5, Mrs. L. P. Bidwell, B. Bidwell and A. Langdon \$2 ea., H. Brewer, N. Taylor and N. S. Sears \$1 ea.	34 00
Monson. Cong. Ch.	227 00
Newburyport. E. W.	2 00
Newton. Elliot Ch. two bundles C.	
North Dighton. Nathan & Mary Ide	40 00
North Falmouth. First Cong. Ch. & Soc.	50 00
North Weymouth. First Cong. S. S.	36 55
North Winchendon. Cong. Ch. Sab. Sch.	20 00
North Wrentham. Cong. Ch. & Soc \$15, Ladies, one box Hats	15 00
Norwich. One bbl. C.	
Oxford. First Cong. Ch.	113 50
Palmer Depot. Dr. Vaill's Ch. & Soc.	10 60
Paxton. Cong. Sab. Sch. \$5 41, John B. Morse \$5,	10 41
Plymouth. Cong. Ch. & Soc.	19 88
Roxbury. Vine St. Ch. & Soc.	150 00
Sandwich. Silas Fish	2 00
Scotland. Cong. Ch. & Soc. to const. ROYAL	
KEITH, L. M.	41 82
Shrewsbury. Cong. Ch. & Soc.	60 00
South Amherst. Lieut. Enos Dickinson to const. FRANCIS L. POMEROY and EDWARD GRAVES, L. M's.	60 00
Southampton. "Friends," by Dea D. B. P. for support of a Teacher	60 00
Southborough. Evang. Cong. Ch. & Soc.	44 28
South Lancaster. S. N. R.	25
South Natick. G. Smith	1 00
Southville. Cong. Ch. & Soc.	5 55
Stoneham. J. H. Gould & Julia Hill \$1 ea., Others \$8, by S. D.	10 00
Taunton. Rev. T. T. Richmond	1 00
Waquoit. Cong. Ch. & Soc. (Thank Offering)	15 00
West Newbury. J. C. Carr \$2, J. G. Tewksbury \$1	3 00
West Springfield. J. D. Eldridge \$6, Miss A. Fagg \$5, Dea. E. Eldridge \$1	12 00
West Stockbridge. B. French	1 10
Weymouth. One bbl. C., by Mrs. T. E. L.	
Worcester. Union Ch. \$81.45, F. R. Soc. three bbls. C. Val. \$102	81 45
For Building at B anfort, N. C.	100 00
Rev. E. Davis	21 35

CONNECTICUT.

Bristol. "L. B."	2 00
Canterbury. First Cong. Ch. for support of a Teacher	10 00
Cheshire. A. Welton	5 00
Colchester. Ladies' Sew. Soc. two bbls. C.	
Collinsville. Mrs. R. E. C.	50
Cornwall. Cong. Ch.	42 15
Danielsonville. Cong. Ch.	13 00
East Lyme. Rev. Jos. Ayer	10 00
Farmington. Pupils, by Miss Sarah Porter	60 00
Greenwich. Jonas Mead	10 00
Guilford. Ladies, one bbl. C.	
Hartford. Asylum Hill Cong. Ch.	184 05
Harwinton. Orrin Barber & Wife \$10, James Burden \$3,	13 00
Higganum. Cong. Ch. S. S.	10 00
Kensington. Cong. Ch. \$16, S. S. Coll. 4.25, H. I. Norton \$1	21 25
Middlebury. Cong. Ch.	50 28
New Britain. Individuals, by J. C.	3 00
New Haven. Amos Townsend \$10, Chauncey Goodyear \$5, Betsy Prime \$1, P. L. 50c., Rev. Joel Mann \$5. "A Friend" \$3,	24 50
New London. Henry P. Haven	100 00
New Milford. Mrs. Mrs. M. E. M. 50c., A little girl 10c.	60
North Cornwall. Benev. Association \$44.17, by E. D. P. Treas.; H. L. Rogers \$1,	45 17
North Coventry. Cong. Ch.	39 00
North Haven. Mrs. Miles Bradley	5 00
Norwich. "A Friend in Broadway Cong. Ch."	

\$1000, F. A. Soc. of Broadway Ch.	
\$43.96, by Mrs. L. H. C., Sec., Mrs. Williams	
\$5, "G. E. M." \$5,	1063 96
Vernon. Mrs. Josiah Hammond	20 00
Washington. Request of Hermon Hine, deceased, by Mrs. Rebecca Hine, Administratrix	500 00
Waterbury. Coll. by Rev. S. W. Magill	662 10
Westbrook. Cong. Association	48 36
West Hartford. Mrs. H. S. Ramsay	5 00
West Meriden. Individuals, by J. C.	3 00
Westport. E. Disbrow \$2, Mrs. A. B. Disbrow \$1, M. J. W. 25c.	3 25
Wethersfield. Cong. Ch.	56 13
Woodbury. Judah Baldwin	40 00
Wolcott. Rev. L. S. Hough	15 00
Wolcottville. Miss Cooke	5 00
— A Friend	10 00

RHODE ISLAND.

Providence. "Little Julia T. D."	5 09
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NEW-YORK.

Alfred. Sab. Sch. of 1st S. D. B. Ch. One box C., 2nd. S. D. B. Ch. One cask C.	
Brewsters Station. Gail Borden	3 00
Brooklyn. Clinton Ave. Cong. Ch. \$457.63, "A Friend" \$29, E. H. Johnson \$1, Mrs. E. W. Thompson, one package C.	478 63
Chatham 4 Corners. Mrs. Finemore	1 00
Fulton. Mrs. E. Wilcox	10 10
Groton. Mrs. M. A. Welton	1 00
Guilford. Bennett Baker and Mary Jennison \$5 ea., S. Shumway, A. Jennison, E. Windsor and Wm. Cooley \$2 ea., A. Smith \$1.50, 21 Individuals \$1 ea., Others \$4 50	45 00
Harford. ROBERT PURVIS to const. himself L. M.	30 00
Independence. S. D. B. Ch. one bbl. C.	
Lockport. Elijah Parker \$100 to const. EDWARD GILLET PARKER, WILLIS F. PARKER and FREDERIC B. PARKER, L. M's., Cong. Ch. M. C. Coll. \$11.30,	111 30
Livonia. First Presb. Ch.	35 00
Madison. M. R. Burnham	50 00
Marshall. "Friends"	15 09
Moravia. D. Barber	1 00
Morris. W. F. Leonard \$3, 30 Individuals \$1 ea.,	33 00
New York. Mrs. Stephen Griggs \$39, Ch. of the Puritans Mon. Con. Coll. \$13 31, Rufus S. King \$5, "A Friend" \$3, R. Mitchell \$1, W. E. Doubleday & Co., 279 straw hats	52 33
New Hartford. Mrs. Abbott & Daughter	8 60
Onondaga Valley. William Sabine bal. to const. JOHN W. SMITH and MRS. ELIZABETH SMITH L. M's.	50 00
Plessis. Coll. by Rev. H. H. W.	2 00
Sing Sing. Rev. Wilson Phraner	50 00
Skaneateles. "A Friend"	15 00
Springville. B. A. Lowe to const. EDWIN LOWE, L. M.	30 00
Summer Hill. F. G.	25
Syracuse. Received at Wesleyan Office by Rev. C. Prindle. Allegany Conf. by Rev. J. S. A., (Perrine's Corners & Fairview Pa. Zion & Oak Grove W. M. Ch's \$90 38, Millbrook, W. M. & Cong. Ch's \$21.62.) \$112; Sardinia, O., S. More for Testaments \$109; Iowa, Rev. Joseph Forbs \$100; Elkland, Pa., Rev. D. E. Baker \$40; S. W. Fisk \$40; M. C. Hand \$30 to const. O. HAND, L. M.; Moore's Charge, N. Y., by Rev. H. E. Jenkins \$28.25; Champlain Conf. \$28.59; Adrian, Mich. Elbert P. Hawley \$25; Simeon Jones \$25; Allegany Circuit, by Rev. A. Sixby \$20.50; A. Young, Treas., \$15; Bethel, O. Joseph Cain \$10; Abraham Waltham \$10; H. R. Will \$10; North Stockholm, N. Y. W. M. Ch., by L. C. Partridge \$8; Jackson & Leoni, Mich. \$5; Wheaton, Ills. V. Wiggins \$5; L. Ferris \$5; Mrs. R. Comstock \$5; Morley, N. Y. Friends \$4; V. Higgins, Mary E. Pease, R. Barber, M. L. Worcester and Saml. Pease \$3 ea.; E. Fay \$2.50, J. P. Pierce, S. E. Gladding, Mrs. S. E. Gladding, S. Penoyer, Rev. E. Gaylord, Mrs. S. E. Gladding and Mrs. M. Havens \$2 ea.; Rev. A. Gibson & Wife \$2; A. Flower	

\$1.50; Mrs. M. Eastmann \$1.25; 13 Individuals \$1 ea.; Others \$1.30,	674 89
Tully. Mrs. A. Brewer	10 00
Utica. Mrs. Esther Boyce	10 00
West Camden. Mrs. L. A. Smith bal. to const.	
Rev. L. Eli Bates, L. M.	2 00
Williamsburgh. D. Nichols, Geo. Klotz, Mr. Dibble and Mrs. Lyon \$5 ea.; Mr. Perry and Mr. Murry \$3 ea.; P. A. Raynor and D. Holmes \$1 ea.; Mr. Tuttle, Cooking utensils, Val. \$2	28 00
Wyoming. Wm. Durfee	5 00
Cash	20 00

PENNSYLVANIA.

Darlington. Geo. McE.	50
Etua. S S Class by Miss H. S.	5 00
Fairview. Coll. Oak Grove Wesl. Meth. Ch. (bal.) by Rev. J. S. A.	8 50
Honesdale. Coll. First Presb. Ch. & Other Congregations (\$30 of wh. to const. REV. CHAS. S. DENNING, L. M.)	118 55
Meadville. W. F. Clark	10 00
Millbrook. Coll. Cong. & Wesl. Meth. Ch's. (bal.) by Rev. J. S. A.	2 50
Perrine's Corners. Coll. Zion Wesl. Meth. Ch. (bal.) by Rev. J. S. A.	8 00
Philadelphia. A. G. Rowland	5 25
Pittston. Wesl. S. S. Miss. Soc.	10 00
Spring. Individuals	3 00
Washington. Mrs. Elizabeth P. Lewis to const. EDWIN L. PORTER, L. M.	30 00
West Lebanon. U. P. Ch. Coll. (bal.)	10 00
Worthington. W. F. R.	25

NEW JERSEY.

Marlborough. Cath. L. Heyer \$1, D. D. B. 50c.	1 50
Montclair. J. B. Beadle	34 90
Newark. Dr. J. M. Ward	10 00
Salem. W. G. Tyler	5 00

VIRGINIA.

Winchester. Capt. W. S. How	1 00
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WEST VIRGINIA.

Valley Grove. Peregrin Whitham	10 00
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DISTRICT OF COLUMBIA.

Washington. Colored Sab. Sch. Campbell Hospital	1 60
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GEORGIA.

Atlanta. Miss H. A. Phillips	5 00
Macon. "Colored Friends," by Rev. H. E.	60 00
Milledgeville. W. E. Q.	50

OHIO.

Akron. A Friend for "Pilgrim's Room" Atlanta	34 21
Alexandria. Cong. Ch. \$33.30, "Friends" One bbl. potatoes & one half bbl. pickles	33 30
Ashland. John Thomson	2 00
Avon. N. S. Townsend	1 00
Berlin Heights. One box & bbl. Provisions	
Bronson. John Hagaman and James Hagaman \$5 ea., G. B. Hagaman \$4, T. Hagaman \$3, T. Stratton \$1, Others \$1,	19 00
Cedarville. B. F. Reid and S. Anderson \$2 ea., 13 Individuals \$1 ea., Others \$2.95	19 95
Chatham Centre. One box S. S. Papers	
Cleveland. Mrs. Rhoda Noble	2 00
Clifton. John King	1 00
Cincinnati. Mrs. B. P. Aydelott \$5, Rev. W. P. N. 50c.	5 50
Dayton. Cong. Ch.	15 13
Dover. David Ingersoll	60 00
Edinburgh. Rev. D. D. Waugh	1 00
Elyria. Ladies, two bbls. C.	
Geneva. "A Friend" \$20, Mrs. Amanda Hitchcock \$3,	23 00
Johnsonville. Cong. Ch.	5 50
Manchester. Rev. F. V. Tenney's Ch. & Soc.	23 80
North Benton. S. Hartzel	1 00
Norwalk. S. J.	50
Pentwater & Vicinity. Coll. by Rev. A. D. (\$15 of wh. for Widows and Orphans)	50 00
Pittsburgh. "Friends" by Miss E. R. M.	46 00
Ripley. Rev. D. E. Bierde	1 00
Ruggles. William Kirkton	5 00
Sandusky. First Cong. Ch.	18 00
Smithfield Station. "A Friend"	6 00

South Amherst. Dr. E. French	20 00
Springfield. S. Nichols	1 00
Wakeman. "A Friend"	104 64
Wellington. Rev. L. B. Lane, A. Loveland, A. Star, E. S. Tripp and A. G. Barnard, \$5 ea., H. Perry, J. Hinsdale and Mrs. N. R. Wadsworth \$3 ea., H. W. Webster, Dea. H. Wadsworth, G. Cowles, B. Wadsworth, Dea. Foote, M. Adams, Mrs. E. Benedict and Edwin Wadsworth \$2 ea., Dea. Case, Mrs. De Wolf, O. Barker, S. Sexton, Mrs. M. Adams, A. D. Swayne, Miss E. Chattock, J. T. Ogden, J. L. Barker, G. Shoak, S. Ogden, J. N. Dickson, Mrs. P. Herrick \$1 ea., Others \$2, Ladies' Miss. Soc. \$3 and one box C.	68 00
Xenia. Mary J. Watt \$1.50, 4 Individuals \$1 ea., J. H. 50c.	6 00
Yellow Springs. Isabella Kedzie \$5, Geo. B. Kedzie, \$3, 5 Individuals \$1 ea., Others \$7.53, bal. to const. ELDER MARTIN POLHEMUS, L. M.	20 53

INDIANA.

Arba. A. Hill, J. Horn, J. Haisley, Dr. P. Hunt and J. C. Rogers \$1 ea., Others \$1.15	6 15
Boonville. Moses Chase	20 00
Bloomingsport. A. N.	50
College Corner. Coll. Liber Cong. Ch.	11 25
Corydon. Geo. Stolz \$10, D. Walters and Geo. Steekle \$2 ea., Dr. L. D. Hall and Dr. J. West \$1 ea., C. L. 50c.	16 50
Economy. Thomas Marshall \$5, 4 Individuals \$1 ea., Others \$5.30,	14 30
Huntsville. C. Stevenson \$2, Others 50c.	2 50
Lafayette. Saml. Falley	50 00
Liber. Coll. by D. H.	5 00
Mount Pleasant Schoolhouse. Coll. by D. H.	10 00
New Garden. J. M. Hodson, J. M. Harris and J. Woodard \$1 ea., Others \$3.45	6 45
Newport. Coll. Friends Ch. \$5, 4 Individuals \$1 ea., M. H. 50c., Coll. Colored Ch. \$2.10, C. Reed \$1	12 60
Nottingham. E. E. S.	25
West Chester. W. H. Montgomery \$5, D. Adams \$3, Others \$1.30	9 30

ILLINOIS.

Coulterville. Rev. W. S. Bratton	1 00
Chicago. Ladies of First Cong. Ch. Clothing Val. \$20.	
Half Day. Joseph Pike (\$1 of wh. for <i>Mendi M.</i>) \$3.50, Others \$1.50	5 00
Geneseo. Cong. Ch.	77 95
Hennepia. James Adams	10 00
Lisbon. Gilman Kendall	1 00
Lyndon. S. M. W.	50
McHenry. Rev. Wm. H. Spencer	1 75
Newark. G. W. W.	25
Payson. Cong. Ch. \$68.60 bal. to const. DEA. DAVID PRINCE, DEA. DANL. ROBBINS, SAML. M. SPENCER, DEA. GEO. HUNTER, WM. D. PERRY and EDWARD SEYMOUR, L. M's., J. K. SCARBOROUGH \$50 bal. to const. himself and Mrs. HARRIET S. SCARBOROUGH, L. M's., Ruth Dean \$1	119 60
Princeton. Christopher G. Corss \$10, Cornelia Phelps, deceased, by E. H. Phelps \$5	15 00
Sparta. Union Sab. Sch.	38 25
Udina. S. Gibbons \$6, Mr. Sergeant \$5, Mr. H. Fletcher \$2, Mr. Robinson \$1.50, Mr. A. Merrill \$1.10, Mr. Hall, Mr. Harpenau, Mr. Griffith and Rev. Mr. Snow \$1 ea., Others \$5 83	25 43
Wataga. Cong. Ch. Coll.	9 00

MICHIGAN.

Allegan. A. Gardner \$6, F. B. Wallen and I. Harris \$1 ea.,	8 00
Clinton. "A Friend" \$5, "A Friend" \$2,	7 00
Fentonville. Mrs. E. G. Arms \$2.50, Mrs. V. A. 50c., Individuals \$2 50, by Mrs. E. G. A.	5 50
Lotus. Individuals, by W. B.	2 50
Marshall. D. H. Miller	5 00
Mendon. R. D. N.	50
Northville. H. S. Bradley	10 00
Oceola. Mrs. S. E. A. Batchelder \$2, Miss M. E. T. 25c.	2 25
St. Clair. "A Friend"	20 00

IOWA.

Algona. Cong. Ch., (additional)	5 00
Charles City. Cong. Ch.	12 35
Decorah. Cong. Ch.	33 00
Flint Creek. Rev. T. W. Evans \$5, Mrs. M. Williams \$1.50, R. Jones, W. W. Williams \$1 ea., Others in Welsh Ch. \$4.50	13 00
Freeport. Cong. Ch.	5 00
Mason City. Cong. Ch.,	3 70
Montrose. Thanksgiving Coll.	3 00
Muscataine. Cong. Ch. to const. CORNELIUS CADLE, LYMAN BANKS, MRS. ASENATH PETTIBONE and Miss MARY FAY, L. M's.	134 00
Plymouth & Shell Rock. Cong. Ch.	17 30

WISCONSIN.

Appleton. Cong. Ch. \$120.48 to const. ANSON BALLARD, DAVID SMITH, C. L. FAY and DEB. WAITE CROSS, L. M's., M. R. Barteau, two bbls. Flour Val \$22,	120 48
Berlin. Welsh Cal. Meth. Ch.	20 00
Beloit. "B."	5 00
Fort Howard. Cong. Ch.	27 50
New Chester. Ch. & Soc. by J. W. P.	4 00
Picatonica. Welsh C. M. Ch., by J. D., Treas.	24 40
Ripon. Cong. Ch. \$73, Sab. Sch. of do. \$30, Union Coll. \$36,	139 00
Watertown. Cong. Ch. (additional)	11 60

KANSAS.

Albany. Cong. Ch., by Rev. G. G. R.	11 00
Hiawatha. Cong. Ch.	2 25
Lawrence. Plymouth Cong. Ch.	65 00
Leavenworth. "F. W. S., Jr."	10 00

MINNESOTA.

Minneapolis. Plym. Cong. Ch.	44 25
Shakopee. J. Markham \$8, C. E. Markham \$1	9 00
Taylor's Falls. Estate of Dr. Hiram Murdock, deceased, by H. R. Murdock	70 00
Wilton. Mrs. L. Humiston	1 00
Zumbrota. Cong. S. S.	10 00

OREGON.

Oregon City. Friends in Cong. Ch.	11 00
COLORADO.	
Central City. Cong. Ch.	40 00

TEXAS.

Brownsville. "J. O. B."	5 00
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CALIFORNIA.

Columbia. A. M. D.	57
Sacramento. E. B. Crocker	10 00

WASHINGTON TERRITORY.

Walla Walla. Rev. C. Ellis	5 00
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CANADA.

Toronto. Coll. Dr. Marling's Ch.	62 04
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ENGLAND.

Bocking, Essex. Coll. by Rev. Dr. M. £14, 7s., 7d.	85 20
Braintree, Essex. Coll. by Rev. Dr. M. £8, 13s.,	51 50
Colchester. Coll. at Public Meeting by Rev. Dr. H. £5, 6s., 10d.	30 60
Harwich. James Douglass \$34, 10s., 5d.	215 28
Hunts. Rev. G. J., by Rev. Dr. M. 10s.	3 06
London. Cong. Union of England and Wales by Rev. Geo. Smith, D. D. £500	3,338 89
Nottingham. Coll. C. — St. Bapt. Ch., by Rev. Dr. H. £4, 5s. 2½d.	25 92
Parkhead, Pewith. Coll., by Rev. Dr. M. £2, 1s.	12 15
Royston. Coll. by Rev. Dr. M. £1,	6 12
Wem, Salop. Coll. by Rev. Dr. M. £3, 1s., 10d.	18 25

SCOTLAND.

Bridge of Allan. Coll. by Rev. Dr. H. £1, 9s. 3d.	9 10
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SPECIAL DONATIONS

FOR ORPHAN ASYLUM, ATLANTA, GA.

(\$5.049.40.)

MAINE.

New Sharon. Cong. Ch. & Soc. to const. AUGUSTUS F. HOLT, L. M.,	51 00
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NEW HAMPSHIRE.

Hillsborough Centre. Dea. S. Richardson	2 00
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MASSACHUSETTS.

Fitchburgh. "A Friend"	3 00
Littleton. Cong. Sab. Sch.,	12 50
Marblehead. J. N. Gregory	10 00
North Leominster. Mrs. Adams \$2, Marcus L. Adams, deceased, \$1.75, Mrs. A. W. Gregory \$1.25,	5 00
Pepperell. Cong. Sab. Sch.	12 50
West Newton. Mrs. B. C. C. Parker	30 00
Worcester. F. R. Soc. two bbls. C. A Benevolent Individual toward the purchase of Land & House at Atlanta, Ga. for an Orphan Home for the children of Freedmen, by Lewis Tappan,	4 500 00

CONNECTICUT.

Vernon. Mrs. Josiah Hammond	100 00
Terryville. Coll. Cong. Ch.,	50 00

NEW-YORK.

Jewett. L. North \$5, Additional by A. P. \$2	7 00
Le Roy. Mrs. Wm. Calvert \$5, Dea. A. McEwen \$1	6 00
Livonia. Miss M. A. Jackman,	3 00
Windsor. Mrs. Julia Woodruff,	10 00

PENNSYLVANIA.

Gibson. "L. A. \$4 and A. T." \$1 (thank offerings) I E S \$1.50	6 50
Philadelphia. Jay Cooke,	50 00
Pittsburgh. Alex. Nimock,	5 00

DISTRICT OF COLUMBIA.

Washington. Colored Soldiers,	50 00
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OHIO.

Athens. Mrs. Julia M. Blackstone	10 00
Cincinnati. Third Presb. Ch. Sab. Sch. \$24.70, Ninth St. Bapt. S. S. \$17, Mt. Auburn Bapt. S. S. \$15, Union Bapt. S. S. \$11, S. S. of First Cong. Ch. \$36.60	103 30
Cleveland. H. M. Pomeroy,	25 00
Paddy's Run. Mrs. A. F. Jones	5 00

ILLINOIS

Peoria. "A Friend"	2 00
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MICHIGAN.

Saline. Eli Benton,	10 00
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SPECIAL DONATIONS

FOR ORPHAN ASYLUMS.

(\$141.00.)

VERMONT.

Royalton. A. W. Kenney	10 00
Windsor. Mrs. John T. Freeman for Wilmington	5 00

CONNECTICUT.

Farmington. Henry D. Hawley for Wilmington	10 00
New Milford. "A Lady Friend"	1 00

NEW-YORK.

New York. Mrs. Stephen Griggs \$50, "A Friend" \$5,	55 00
South Hannibal. S. M. Rose	1 00

OHIO.

Brighton. Mrs. L. A. Strong	5 00
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MICHIGAN.

Houghton. Miss S. M. Mabbs \$30, Austin Mabbs \$10, for Wilmington	40 00
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WISCONSIN.

Waukesha. Mrs. C. D. Palmer for Wilmington	10 00
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IOWA.

Cedar Falls. Orphans of Sol. Orphan's Home \$2.70, Mrs. E. G. Platt \$1.30, for Wilmington	4 00
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Total, 20,540.84

W. E. WHITING,
Asst. Treas.